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CHRISTIAN PHILOSOPHY.

No. V.

ON THE PLANETS.

There are in our system nine primary planets, which revolve round the Sun, to which astronomers have given the following names: Mercury, Venus, the Earth, Mars, Ceres, Pallas, Jupiter, Saturn, and the Georgium Sidus. Some of them are attended by moons, or secondary planets. The Earth has one moon, Jupiter four, Saturn seven, and the Georgium Sidus six. The planets are all of them globular in their shape, and move round the Sun at different distances, from east to west. The planes of their orbits do not coincide with that of the Earth, but cross it with different angles, though none of them vary more than six degrees north or south. The Zodiac, or girdle, which encompasses the heavens, and includes the track of all the planets, is not more than twelve degrees in width. In the middle of which, like a path in a broad road, we find the orbit of the Earth. Those planets which are nearest the Sun, move with the greatest velocity. As the planets move in elliptical orbits, having the Sun in one of the *foci* of the ellipsis, it is evident each planet must be nearer the Sun at one time than at another; and they are known to increase in velocity as they approach the Sun, and decrease when moving from it: yet they all observe this remarkable law, viz. they describe equal areas in equal times; that is, if a line were drawn from the Sun to any one planet, the space described by that line would each day be exactly the same, although the planet moves one day faster than another; because, in proportion as the velocity of the planet is increased, the line would be shortened in consequence of the nearer approach of the planet to the Sun. Another law by which the distance of the planets may be ascertained is equally surprising, that the squares of the periodical times of any planet are exactly proportioned to the cubes of their distances. Thus, for example, as the square of 365 days (the time of the Earth's revolution round the Sun) is to 225, (the number of days in which Venus performs her revolution) so is the cube of 90,000,000 of miles (the Earth's distance from the Sun) to a fourth number, which will be the cube of the distance of Venus. When one of the heavenly bodies is so situated, as by its motion in its orbit to approach nearer the Earth, as it advances it appears stationary; at other times, in consequence of the Earth's moving with greater velocity, the planet may be, as it were, left behind it; and will then appear to have a retrograde motion.

Venus and Mercury are called Inferior Planets, because they are within the Earth's orbit: all the rest which are without are called Superior. Mercury being nearer the Sun, and very small, is but seldom seen, because usually hidden by the splendor of the solar rays. The orbit of Venus includes that of Mercury; and is distinguished from the other planets by a peculiar brightness. Being between the Earth and the Sun, she appears with various phases; horned, gibbous, &c. like the Moon. Both the inferior planets, at certain times, pass over the Sun's disk; which is called their Transit. Of the superior planets, Mars is nearest the Earth. Spots have been seen upon its surface: from whence the length of its days and inclination of its axis has been ascertained. A small planet, whose orbit is next to that of Mars, was discovered by Mr. Piazzi the first day of the present century; to which he has given the name of Ceres Ferdinandez. Another planet, still smaller was discovered by Dr. Olbers, March 28, 1802, which he has called Pallas.

Dr. Herschell, on account of their comparative smallness, distinguishes the two last planets by the name of Asteriods; and it is conjectured there may be others which are not yet discovered * At a considerable distance from the orbit of Pallas, is Jupiter. When viewed through a telescope, several belts are seen across the disk of this large planet: they vary in their appearance: and are supposed to be ranges of clouds. Four moons, of different sizes, revolve round Jupiter; and are frequently eclipsed by his shadow.—Saturn is nearly twice as far as Jupiter from the Sun: a planet distinguished from all the rest by a thin, flat, broad, luminous ring, which encompasses the body of the planet, but does not touch it; and appears to be divided into two, by a distinct line in the middle of its breadth.—Saturn has seven moons. The Georgium Sidus is at such a distance, that it can only be seen by a telescope. It has six moons. For a more particular account of the magnitudes, distances, &c of the heavenly bodies, we must refer to the Table annexed to our next Essay. There is another description of bodies which revolve round the Sun, called Comets: they move in orbits very elliptical, and their times of revolution are so long, their distances so great, that little is known of them. Their appearances are different: some appear only as a faint vapor; others have a solid part in the middle.—When they approach the Sun, they put forth a kind of tail of luminous matter, which is always directed towards the Sun. The number of comets cannot easily be ascertained, but it is supposed to be very great. It is certain, that before the year 1771, more than 450 had been seen.

The brief view we have taken of the Solar Sytem, is enough to shew the being and providence of God. When we see a piece of machinery, we say, 'the hand of an artist has been here:' so when we observe the admirable order and regularity of the motions of the heavenly bodies, which altogether compose one vast machine, of which the Earth itself is but a small part, can we help exclaiming, The finger of God is here! Such order and beauty could never have arisen from chance and accident. "He who thinks," says Cicero, "that it had not its origin in mind and understanding, must himself be destitute thereof." But though the movements of these bodies be so harmonious and uniform, yet, to an inconsiderate observer, they would appear confused and irregular; and, instead of advancing in their orbit, would appear at times to be fixed; and at other times, to move backward. So it is in the ways of God: to an eye of sense, his work seems at a stand; his purposes defeated, and the promises of his word unfulfilled. But this is the conclusion of Ignorance and Unbelief. Could we see as Jehovah sees, we should perceive that all things work together, however opposite they may seem, to accomplish the purposes of his sovereign will. Were it possible for us to fix our station in the Sun, we should from thence behold the hosts of heaven moving in their several orbits, without the least, even apparent, confusion. It is entirely owing to the situation in which we are placed, that we ever imagine there is any thing like irregularity in their motions; and should it be our privilege to "appear with Christ in glory," we shall discern that all the ways of the Lord are right, and we in the wrong, in presuming to judge when we ought to have obeyed; and to reason when we ought to have believed his promise and relied on his word; remembering, that what "we know not now, we shall know hereafter."

"His purposes will ripen fast,
Unfolding ev'ry hour:
The bud may have a bitter taste,
But sweet will be the flow'r."

Cowper.

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*. ince this paper was written, July 1805, another asteriod has been discovered by Mr. Harding which is called Juno. It is ascertained by Dr. Herschell to be of the same nature with Ceres and Pallas.—*Edits. Gos. Treas.*

ELEGANT EXTRACT.

Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the *spirit*, and prepares it for heaven; and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken, for myself and the hungry thousands around me, by a hand endued with miraculous powers. So long as I know that it was sent me by the Father of my spirit, and that eating it I shall live for ever, I know all that can give it value, or awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a weary land, I will not ask, for I do not care, whether that water was showered from the skies, or whether it flowed in a river or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a chrystal vase, or a soldier's helmet. It is water that buds me live, and that is enough for me.—*Pierpont.*

THE MIND.

The uncultivated man is contented, if he see but something going on; the man of more refinement must be made to feel; the man entirely refined, desirous to reflect.—*Goethe.*

AMERICAN HOME MISSIONARY SOCIETY.

Communicated for the N. Y. Observer by the Cor. Sec. of the A. H. M. S.

The General Assembly of the Presbyterian Church in the United States numbers nearly 2000 regular churches, and about 500 of these are destitute of settled Pastors: the Reformed Dutch Synod embraces 181 churches, 53 of which are vacant; the Baptists have more than 1000 destitute churches; the Congregationalists a large number and the Episcopalians more than 100. But leaving out of the calculation these and all other destitute churches, which are hungering for the bread of life, besides these, not much less than half the population of these United States are at this day to an alarming degree destitute of the regular administration of Gospel ordinances; and this destitution is increasing with every wave of emigration that beats back the Western wilderness. It endangers alike the political security and the spiritual salvation of millions that shall come after us.

The following Extracts are from a letter to the Corresponding Secretary from the Rev. Geo. Bush of Indianapolis, Indiana.

INDIANAPOLIS, Nov. 20, 1826.

My dear friend,—It affords me great pleasure to learn from the public papers that the A. H. M. Society is making such strenuous exertions to impart the Gospel to the destitute portions of our country. No doubt an almost limitless field is spread before you. Cries of aid are borne to your ears from every section of our land. Many destitute settlements, many supplicant churches, point you to their long desolations, and sue for a portion of your favours. But alas! it appears that from your limited means, you are compelled to turn away from many of them, unable to afford either help or hope. Thus the spectacle of these moral wastes is made still more affecting by the conviction that until Christians are more liberal, you cannot send them succour.

Under these circumstances what may be the success of my present petition, I know not. I perceive, however, that the grand objects of your Society have a special bearing upon the condition of the people of the West. This inspires the hope that my suit may attract your notice—that a voice from Indiana may be heard. I would fain present a plea in behalf of the thousands whom the progress of population is pouring into the depths of our forests, and spreading over the bosoms of our prairies. Much has been said of the wants of this growing empire west of the Alleghany. But the half has not been told; nor can it be. Even the most ample survey which could be made by an ocular and personal examination of our waste places, would not embrace the full extent of our necessities; for a nation is springing up, whose destiny is to be governed in a great measure by the character of the present generation;—a fact which constitutes a claim in our favor than cannot be pleaded by the heathen dynasties and dominions of the East. Much we admit has been said of the wants of the the West; much interest, we are aware, is enlisted in our religious and and political prospects; but so little comparatively has been the fruit of the most pathetic appeals—so few have been the persons who have been induced to make this wide and white harvest-field the scene of their labours, that we are are constrained to repeat our statements and solications again and again; and even then, to send them forth with the secret sentiment, that after all, they will be unavailing.—But we must still supplicate, and God grant the word may light upon the glowing hearts of many of the young heralds of the Cross; that under the patronage of your Society their steps may be directed hither, that they may come among us with an active zeal with an intense concern for the Lord's wasted heritage. Thus may we hope that the *cry* of the suffering West will not become the *burden* of the Churches of the East.

The state of Indiana presents at this moment, a field both of action and contemplation in the highest degree interesting. Possessing a territory of which the beauty of its visible aspect is equalled only by the amazing fertility of the of the soil, a soil unmoistened by the sweat, or the tears, or the blood of the slave. It must soon, from its local relations and its internal resources, rank with the most populous States of the union. It is now teeming with the hords of emigration, and the progress of improvement is inconceivable. The earlier inhabitants, in viewing or describing the changes which ten or fifteen years have effected in the state of this immense forest (as it was at that time,) can scarce refrain from bursts of astonishment. Though the trees, wherever you travel bear the marks of the Indian tomahawk, and the very poles, and the crisped barks which formed their temporary camps are still to be seen, yet farms are every where opening in the wilderness—the resounding axe is heard as often and as far as the yells of wild beasts—the nimble deer feed among the domestic herds—and every twenty or thirty miles the spire of a handsome Court House of brick rises amidst the deadened trunks of the poplars, walnuts, and oaks.

From living in a central part of the State, on a road that forms the great thoroughfare from the East to the West, I am situated favourably for observing the flow of emigration. During the autumnal months nothing is more common than to see ten, fifteen, or twenty waggons, passing in a single day, carrying the little all of the families which pass in groups by their sides. As many as thirty of these loaded wains have been known to camp for the night at the same spot in the wilderness. The destination of the great body of emigrants that pass through the centre of State, is the tract of country bordering along the Wabash, particularly from that point where this river falls in with the eastern boundary line of Illinois, upwards towards its source.—This region is becoming the garden spot of Indiana; and the rate at which population is augmenting in that quarter exceeds belief. And truly from the acquaintance I have gained during a recent tour to the Wabash, with that part of the State, I am ready to believe that where a stranger to the peculiar features of the Mississippi valley to be suddenly set down in any of the prairie tracts which adorn that noble stream, he could not but wonder that the wisdom and goodness of Providence, should have so long withheld such enchanting regions from the possession of civilized men. Nay, he could scarce refrain from asking why a distinct order of beings were not purposely formed to tenant them, rather than that they should have remained for ages among the solitudes of nature. The utmost luxuriance of soil is combined with unequalled charms of natural scenery. So grand and striking is the contrast between the majestic forests and the level or undulating champaign—with such indescribable effect, are the trees made to border upon these extensive plains, sometimes putting out in leafy promontories, sometimes standing in insulated clusters, sometimes arranged in rows like colonnades—that the beholder is forcibly reminded of the Elysian fields of the poets. Or rather, he feels that he is standing amidst the finest manor grounds of the Lord of the Creation; and no temple ever more naturally prompted the heart to worship.

Our population at present is rated at between 2 and 300 000; and we have only twelve resident Presbyterian ministers in the State. The Presbytery to which I belong, embraces a range of territory nearly 200 miles in length and 80 in breadth; in which we have only four members with charges, though we number nineteen congregations. I am stationed in the centre of a large body of population, yet my nearest clerical neighbor lives at the distance of 50 or 60 miles. I was this year obliged to travel 140 miles to attend Presbytery.

Such is a faint view of the destitution of Indiana; a portion of the Lord's vineyard in many respects pre eminently interesting. The little band of brethren who have made this the field of their humble labors, have met, and do still meet with animating tokens for good in their work. They feel indeed that they are sometimes reaping where others have sowed.—They sometimes enter into the labors of a lamented Searle, or Trimble, or Young; but they are encouraged to hope that they shall enter also into their rest and reward. In several of our vacant churches the Spirit of grace has descended in refreshing visitations, and much of the life and power of godliness continue to mark his presence. One of these little Societies on the Wabash, formed a few years since with nine members, has since increased to seventy, the fruit, in a great measure, of the blessings of God upon their uniform practice of assembling on the Sabbath for reading, prayer and praise. They have never yet had a pastor; but I have scarcely ever witnessed a state of things so much like the primitive simplicity and sincerity of the first churches, as in this little flock embosomed in the western wilds. They are urgent for a spiritual guide; and delightful would be the task of him who shall be called to go in and out before such a willing people.

From the London Christian Guardian.

PROTESTANTS IN FRANCE.

The population of the Protestants may be estimated at one million and a half; and six thousand members are allowed to form a Consistorial Church. In 1820, there were 16 Provincial Synods of Calvinists, or that body of the reformed who follow the Genevan Confession; and seven Consistories of Lutherans, or such as adhere to the Augsburgh Confession, under the superintendence of the three Inspections of Strasburgh, Mayence, and Cologne.

At Lyons, the zeal and fidelity of a young pastor, named Pache, ought to be particularized. He is a very eloquent advocate of the Bible Society, and by the spread of the Scriptures, aided by his faithful exhortations, from five to six hundred individuals have been converted to a purer faith, and they assemble in the evenings in small groups to read the word of God with much edification. In the southern departments, where the reformed have ever been the most numerous, persecution has given place to more liberal feeling. On the 14th of May, 1820 a chapel which had been demolished at the revocation of the edict of Nantes, at Negrepelisse near Montauban, was raised from its ruins in presence of the civil authorities, which was happily the earnest of many others, where the Lord Jehovah has since been pleased to plant his name.

The Lutherans principally abound in the departments bordering on the Rhine. In the Haut Rhin, the reformed are numerous, and reckon in their number many merchants and landholders. Thirty thousand hands are employed in linen and woollen manufacture, and in tanneries. In Mulhausen, Strasburg, and Richwiller, are from twenty to thirty ministers, among whom the good professor Krafft of Strasburg, is a distinguished ornament of his profession.

Public opinion is so decidedly in favour of the provisions of the Charter, solemnly recognized by the reigning dynasty, that it is hoped no representations of the ultras will be effectual to procure their abridgment or violation, with regard to liberty of divine worship. Several Swiss ministers, exiled from the Canton de Vaud by a persecution which would have disgraced Romanists themselves, have fled to Paris and a few others places, and have assembled in their own dwellings small congregations. By law, less than 20 persons may be collected under the same roof for religious worship; but if a minister obtain leave to open a chapel for any particular profession, the number is of course unlimited. Mr. Francis Oliver has a service in Paris for the Swiss, which is attended also by French and English; and M. Mejanel has opened a Baptist Meeting, where he is a dispenser of the divine word, not only to those of his own country, but to several converted French Romanists. Some months ago the Swiss exiled ministers held an ordination, and solemnly set apart for the work of the ministry four young men, who had been educated under Mr. Henry Oliver, and whom they despatched to different parts of the kingdom. Their discipline is independent, and their doctrine moderately Calvinistic.

There are at present several British clergymen who are preaching the doctrines of the reformation; and if peace continue, their number will probably increase. In Paris, the church of the Oratorie is given up to the English on the Sabbaths at two o'clock; at which

time, an Anglo-American service is also held in the Sabbath School room by the Rev. Mark Wilks. In the morning of the Sabbath, prayers are read and a sermon preached by the Chaplain of the Embassy at the hotel of the Ambassador; besides which there is always double duty performed at another chapel belonging to the Ambassador in the hotel of the Rev. Lewis Way, a clergyman well known for his exertions in the cause of our common Christianity.

THE HAPPY NEGRESS.

Some few years since, a minister was preaching in the town of Plymouth, in Devonshire, Eng. when a written paper was given him to this effect.—"The thanksgiving of this congregation are desired to Almighty God, by the captain, passengers, and crew of the ——, West Indiaman, for their merciful escape from shipwreck during the late awful tempest."

The following day he went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—"Oh, sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress Ellen, during the dreadful storm. When, sir, we were tossed to the heavens and sunk again to the depths, and expecting every succeeding wave would break over the vessel, and entomb us all, my mind was in a horrible state,—I was afraid to die,—I could not think of appearing before God, but in dread dismay. Ellen would come to me and say, with all possible composure, "Never mind, missee—look to Jesu Christ;—he gave—he rule de sea—be prepare to die." And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state,—I feared to die,—I knew nothing of religion;—poor Ellen, with the same composure as before, came to me and said, "Don't be fear, missee, look to Jesu Christ,—he de rock; no shipwreck on dat rock; he save to de utmost:—don't be fear, missee, look to Jesu Christ." I determined, sir, I hope, in Divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful circumstances."

The minister wished to be introduced to this poor *yet rich* African. She was called to the cabin; but as he wished the conversation to be heard by the sailors, he desired her to go on deck which she did.

Minister. Well, Ellen, I am glad to find that you know something of Jesus Christ.

Ellen. Jesu Christ, massa—oh, he very good to my soul;—Jesu Christ—oh, he very dear to me

M. How long is it, Ellen, since you first knew the Saviour, who is so precious to you?

E. Why, massa, some time ago, me hear messer Kitchen (a missionary) preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from the good world;—he pity de poor sinners. We die, or he die;—he die dat we no die;—he suffer on de cross, he spill precious blood for we poor sinners. Me feel me sinner: me cry, me pray to Jesu, and he save me by precious blood. Oh, Jesu Christ very good,—he very dear to me.

M. And when did you see Mr. Kitchen last, Ellen?

E. Messer Kitchen, sir!—de fever take him; he lie bed: he call we black people his children; he say, Come round de bed my children: he den say, My children, I go to God, meet me before my God; and den he fall asleep.

M. Oh then, Ellen, Mr. Kitchen is dead, is he!

E. Dead, sir; oh no, messer Kitchen no die; he fall asleep, and he sleep till de trumpet of de Archangel wake him, and den he go up to God. Yes, de trumpet of de Archangel wake him, and den he go up to God, messer Kitchen no die; he fall asleep.

Enviable Christianity! which enables the poor Africans to regard death as a sleep, from which the Archangel's trump will awake and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, we love.

AUX. FOREIGN MISSIONARY SOCIETY OF NEW-YORK.

On Thursday evening last, a meeting of the friends of missions in New York, was held in the City Hall, to consider the expediency of forming a Society auxiliary to the American Board.

The Hon. Jonas Platt having been called to the chair, the throne of grace was addressed by the Rev. Absalom Peters, Secretary of the A. H. M. S. A form of Constitution was then read by Jeremiah Evarts, Esq. Cor. Sec. of the A. B. C. F. M., similar in its general features to those adopted by other Auxiliaries of the Board. The Rev. J. C. Brigham, Assistant Secretary of the Am. Bible Society, offered a resolution approving the Constitution which had been read, and recommending that the meeting proceed to the organization of the contemplated Society, by the choice of officers.

This resolution was seconded by the Rev. Mr. Stewart, of the Sandwich Islands, and supported by him and E. A. Newton, Esq. late from Calcutta. The former related a number of anecdotes showing the aptness to learn, of the natives among whom he had been located, their desire for knowledge, and the progress already made in instructing them. When he left the Islands, not less than 15,000 or 18,000 were under instruction, of whom 8,000 or 10,000 could read with facility, and also write. He remarked that every species of immorality among the natives in the neighborhood and within the influence of the Missionary Stations, had received a decided check. Drunkenness, which was once so lamentably prevalent, is now made a crime, and every distillery of intoxicating liquors, has been suppressed. The Sabbath, within the sphere of Missionary operations, is characterised as a day of holy rest, not less than in the most favored parts of the United States. No vessel, of which the natives have fifteen or twenty, commences its voyage on the Sabbath, notwithstanding the example of *Christian* seamen to the contrary.

Mr. Newton remarked, first, upon the wretched condition of the Hindoos prior to the labors of missionaries among them; then upon the effects produced by the moral machinery which has of late been put in operation in India; and finally, upon the character of those whom the missionary, in his errand of mercy, is called to address. Under the second topic he assured the audience, that, connected with the Baptist missions alone, are at least 1100 natives who give evidence of true piety, and 400 connected with the missions of the Church. More than 100,000 children are under instruction; the Scriptures have been translated into more than 30 dialects; and the once great, and seemingly unconquerable prejudices against female education, are fast melting away. A single benevolent Society in Calcutta, at the date of the latest accounts, had under its care *twelve hundred female pupils.* Under the third head, he presented a picture of degradation in the extreme. Except where the influence of the Christian religion has extended, truth is unknown. Not an instance, in which a native's word can be relied on, when his interest leads him to violate it. And the same is true of the most solemn oaths. A Judge who had presided twelve years at Calcutta declared that never, in any case, could he gain an increase of evidence by the testimony of natives however numerous, or whatever sanctions might have been imposed.

At the close of these addresses, the question of forming the proposed Auxiliary, and adopting the Constitution which had been read, was accepted by an unanimous vote.

N. Y. Obs. & Chron.

SABBATH SCHOOLS IN NEW-YORK.

Extract of a letter from the Rev. Albert Judson, to a gentleman in Providence, R. I.

NEW-YORK, Nov. 17, 1826.

"Almost every week there are a hundred wretched heathen children rescued from their degradation, and brought into our schools. Ten gentlemen of piety and leisure devote nearly their whole time in collecting these children. The present prospect is, that several thousand will be gathered before next spring. There are now nearly eleven thousand who belong to the schools—and they have generally been snatched from the cellars and garrets. Twenty thousand degraded children still belong to no schools and have no instructions. I know not what will become of them.

Last week, while searching for children, I suppose that I saw more than eighty heathen families. I saw ten or fifteen persons in the agonies of death, who had no bible, and were exceedingly degraded. I found three or four corpses, where the survivors had not a cent of money to prepare for the funeral. The children of some families I saw were entirely unclothed, and had not been permitted to go out of their room for a number of weeks. Twelve or fifteen white adults knew not their alphabet, and were ignorant of redeeming mercy.

How an Infidel can die.—It is said of Talma, the eminent French tragedian, who lately died in Paris, that a few moments before his death he murmured in a faint voice, "Voltaire! Voltaire! Voltaire!" Upon this fact the Editor of the N. Y. Times judiciously remarks, as follows:—

"Thus died Talma, who, for forty years, had, in his dramatic character, held thousands in admiration at his unrivalled powers; who must, in thousands of instances, have portrayed the inevitable consequences of vice and irreligion, but whose soul, at the moment of laying aside its clayey mantle, was left to call upon Voltaire instead of its Redeemer. Such are the consequences of infidelity."

An aged and useful Servant.—There is now connected with the Baptist Church, at Back Lick, Fairfax County, Virginia, a coloured man, aged 80 years. For 61 years he has been a member of the Church of Christ. He well recollects when Alexandria contained only a few houses, and was denominated Alexander's Field. He has for many years officiated as a preacher of the Gospel among the coloured population, and the effects in many instances have been most salutary. He is almost, perhaps entirely, illiterate, yet Heaven, has been pleased at various times to bless his labours, thus showing that Divine favour is not confined to those educated and polished preachers, who pass their early years in Schools and Colleges in order to qualify themselves for the holy office. He preaches Christ in great simplicity, and with considerable pathos, evincing not only that his natural talents are fitted to the business of preaching, but also, that an unction from God rests upon him and his labours, as with broken accents he alleges that Jesus is the Christ.

Columbian Star.

What a Blind Man can do.—A blind man in Newport, R. I. learning from the Missionary Herald, that a gentleman of Dorchester, Mass. had collected for the American Board, the sum of *ten dollars* by lending a book on the "Superstitions of India," was excited by love for Christ, to make a similar effort. Having several copies of "Israel's Advocate," and some of the Reports of the American Jews' Society, he carried them from house to house, requiring each person who received a copy, to pay him on calling for it within four days one cent for its use, (or more if disposed.) If the pamphlet was retained more than four days, and returned within a week, two cents were paid; and at the same rate in proportion to the time of retaining it. He has thus collected *thirteen* dollars for the American Jews' Society. By circulating in the same manner, the six first numbers of "The Tract Magazine," and an Annual Report of the American Tract Society, he obtained also three dollars for that Institution.

We here see a poor man, who could only *feel* his way from door to door, doing more for the cause of Christ, than thousands whom He has blessed with all the privileges and delights of vision. Will not others be excited from this simple story, to go and do likewise?

N. Y. Obs. & Chron.

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LEXINGTON:
JANUARY 31, 1827.

TO CORRESPONDENTS.

"VINDEX," on Acts xx. 28, has been received, and will be published in our next paper.

Extract of letter from Mercer county to the Editor of the Western Luminary, dated January 22, 1827.

"We had an interesting communion in this church, (New Providence) on yesterday There were 17 new mem-members; all young persons and unmarried, except 3. "Surely the Lord is in this place," and "hath done great things for us, whereof we are glad."

THE TRUSTEES

Appointed by the Synod of Kentucky, for the purpose of erecting and sustaining a Seminary of Learning, will meet at Mrs. Keene's hotel, in Lexington, on Thursday the 15th of February next, at 3 o'clock, P. M. when business of importance is to be transacted, and the punctual attendance of every member earnestly solicited.

B. MILLS, Chm.
Jan. 24, 1827.

For the Western Luminary.

Mr. Editor,

I am the owner of several slaves, and I feel no compunctions of conscience at keeping them in bondage, so long as slavery exists in the country. Indeed I doubt the wisdom of partial emancipations; particularly where they are not preceded by a suitable education preparatory to that change of situation. But I am thoroughly satisfied that the existence of slavery among us is a great curse in a national point of view, and that a just Providence will not hold us guiltless if we fail to use efforts to ascertain and pursue the proper means of effecting, in the best manner which can be devised, the gradual abolition of slavery throughout the land. In this idea is embraced a choice of time, as well as manner. Wisdom forbids that the period should be rashly hastened, and justice warns us, that it should not be unnecessarily delayed. That the day of Jubilee will come sooner or later, seems as certain as that any known causes will produce their accustomed results; and whether it shall be to us or our posterity a day of tribulation and anguish, or one of joy and gladness, may very much depend upon our own conduct. The signs of the present times cannot be mistaken.—The civilized world, with the exception perhaps of miserable and degraded Spain, has declared against the slave trade; and three fourths of Europe and America, are in favour of emancipating the descendants of those who are now in bondage. Even in those states of this union where slavery is part of the law of the land, public opinion has undergone a mighty revolution, and is at the present moment in rapid progress to those conclusions, which when reached and generally adopted, will render emancipation far less difficult than it would have been a few years ago, or even at the present moment. Those who have attended to the effects of domestic slavery, as regards the relative increase of the free and slave population, have been alarmingly convinced of the necessity of emancipation, for the purpose of checking the rapid gain which the blacks are yearly making on the whites in regard to numbers—While others contend that slavery defeats the very object for which it was introduced and is continued, namely, the obtainment of labour on the cheapest terms; that slave labour is dearer than that of free men, and if our slaves will not run away from their masters, their masters ought to run away from them.—Now if these opinions be correct, they would if generally embraced, go farther to reconcile and incline the owners of slaves to favour some practicable system of gradual emancipation, than all the moral lectures and 4th of July speeches delivered since the foundation of the government. Although a convert to these opinions myself, I have not any where found the arguments carried out with that *power of demonstration* of which I think they are susceptible. I am therefore anxious to see some well written essays on the subject of the *necessity and practicability of emancipation*. I would prefer that the work were written rather by a political economist than by a divine; or at least that the principle arguments were addressed more to the interests of men here than hereafter.—A writer in the Luminary, a year or two ago, made a fine commencement, and I have little doubt but he has knowledge and talents to complete the work —I am very anxious to hear from him again.

After these crude hints, I would submit to the consideration of yourself and readers, whether it would not be doing a good work to raise a subscription of an adequate amount for the purpose of procuring medals or other premiums to be awarded for the best essays which are produced in a given time on this subject.—If the idea is worth any thing the details can easily be matured by yourself and friends. The works when prepared might be submitted to the judgment of the Faculty of the University, or any other intelligent and impartial tribunal. SUB UMBRA.

From the Baptist Recorder.

THE REVIEWER REVIEWED.

It requires not more than an ounce of understanding to perceive that the reviewer of Miller and Duncan, in the "Christian Baptist," is not the most disinterested and impartial writer in the whole world. There is no risk in affirming that he is the inveterate adversary of Dr. Miller, the puerile eulogist of Mr. Duncan. In No. 5, vol. 4, of "Christian Baptist," he notices briefly three points in the controversy; in the last rencountre, he leaves the Doctor mortally wounded, while he almost suffocates his hero with unmerited laurels. We will notice these points *seriative* that we may ascertain the full extent of Mr. Duncan's triumphs. Dr. Miller understood him as objecting to Creeds, because they were *human;* and this is the common objection. That Dr. M has most effectually repelled and refuted him on this point is admitted by both Duncan and his reviewer; but they have resorted to a subterfuge which affords them no protection. Mr D. says, he does not object to creeds because they are *human*, but "he objects to men making them *authoritative* making them as binding on the conscience as if they were of divine authority; he would not care that any church published a human creed every time they met, provided it was a mere declaration of their faith that day, and not intended to be binding upon them and their children after them." &c He must be strangely infatuated who cannot perceive that in this instance Mr Duncan has openly (though reluctantly) yielded the question; that he has very politely laid down his arms nay further, that he has become a Creed maker of the highest order; for he is willing to make a Creed at every meeting, upon certain terms; and his terms are so reasonable, that he will scarcely find among protestants, an objecter. Creeds were never designed to "*bind the conscience;*" they are declarations of what the conscience has already received as truth When a church forms and publishes a creed, she does not believe the things therein contained, because they are written and published; but they are written and published because she had previously believed them. When an individual is received into a church, he does not believe the creed because he has subscribed it; but he subscribes it, because he already believes the Bible teaches the things therein contained. Where the conscience is not enlightened, there is nothing but unbelief, and we do not permit unbelievers to subscribe our creed, if we are apprized of it; believing what the Scriptures teach, is before church membership. In all this, the rights of conscience are scrupulously guarded. According to the Confession of Faith, the decrees of the Almighty offer no violence to the will of the creature; much less should the decrees of Synods or Councils do it.

But the condition on which Mr. Duncan will agree to make a creed, is simply this: that the church will retain to herself the right to change the creed at pleasure, and that it shall not be unalterable from generation to generation. Hence we say, he has yielded the point; the question is completely at rest; for we are confident that no protestant church, in these United States, has ever divested herself of this right; they are we presume, as tenacious of it as Mr Duncan can be. In this country it is utterly impossible that one generation can bind another in matters belonging either to church or state, nor can the same generation bind itself not to modify or change its civil or religious institutions; every religious society is at liberty to change or modify its creed at pleasure. Mr. Duncan's fears are groundless.—We call this his subterfuge; but his *Reviewer* ascribes to him a victory: the reader may decide.

We strongly suspect that Mr. Duncan's real ground of complaint is about this: the Presbyterians would not indulge him with the privilege of changing their creed at his pleasure. Whether they ought or ought not to have indulged Mr Duncan in giving direction to the conscience of the whole Society, in order to preserve the rights of his own, is another point, which the reader may decide

It would seem to be useless to follow this Reviewer further, seeing he has conceded all that can reasonably be required. We will, however, proceed to notice the second point. Dr. Miller had asked "how the church can take effectual measures to exclude Pelagians, Semi-Pelagians, Swedenborgians, Universalists, Arians and Socinians, from her ministry, without the use of creeds and Confessions in some form!" To this Mr. D replies, "the man who cannot be condemned by the Scriptures, is not to be condemned at all." Here the Doctor receives the mortal wound, as the *reviewer* supposes; and yet the sophism is too palpable to be concealed. In the opinion of Trinitarians, the Bible condemns those sects; but in their opinion, the same Bible condemns Trinitarians. Who shall decide between them? Mr. Duncan would appeal to the "Lord Jesus as King and Head of his church." The Arian would do the same. To ascertain the opinion of the King, the New Testament is resorted to; Mr. D supposes he finds there a sentence against the Arian; but the Arian is equally certain he finds there, the condemnation of Mr. D. We ask again, who shall decide this issue? They take it to some ecclesiastical court: a majority of the members, this year, are Trinitarians, who unhesitatingly condemn the Arian, by which their creed is established; but next year, new members have been added to the court, without any inquiry as to their faith—and now a majority are of the Arian sentiment—Mr. D in his turn is condemned, and the Arian creed established. In either case, the decision amounts to a creed The inference is irresistable; *Mr. Duncan must necessarily have a creed, or live in union and communion with the Arian, Pelagian, and all others, called Christian!* Mr. Duncan contends that creeds are *useless*, because the Nicene creed neither converted, convinced nor silenced Arians. It did not prevent the mutations of Liberius, nor the condemnation of Athanasius; hence he infers that creeds are worse than useless To all which, the Reviewer says, *Amen!* well proved; and the Doctor mortally wounded!

The advocates of creeds have never expected these mighty advantages from them. Who ever thought of convincing, converting or silencing a Heretic by a creed! In the hands of a Pope and Emperor, it might be done; but in this republic, Heretics can be silenced only by the Almighty; nor do we suppose that any other power will avail often, either to convince or convert them. At all events, creeds are not

designed for this purpose. The practical utility of the most evangelical creed, depends very much upon the wisdom and piety of those who administer the government of the church; and the same may be said of the Holy Bible; the best of all books: and yet in the hands of "*the man of sin*," made subservient to the most nefarious projects: in this catalogue, the condemnation of Athanasius is an inconsiderable item. If Mr Duncan and his Reviewer are only concerned to oppose those *authoritative* creeds which are enforced by the arm of civil power, they will find themselves without an opponent.

Finally, Mr. Duncan demands by what authority Doctor Miller "extends the operation of his creed, to exclude from the ministry in his voluntary association, men who are contaminated by none of these heresies! Men against whom he has not a word to say, but that they oppose the exercise of human authority in the churches, and are scrupulous to preserve the rights of the human conscience, and the supremacy of the Lord Jesus as King and Head of his church!" This enquiry, we presume, has reference to the exclusion of Mr. Duncan and his associates—and here again the Reviewer conceives the Doctor "receives an incurable wound." Whether it be true or not, we are not concerned to enquire. The Synod, possibly, might have done wrong in excluding one who had virtually excluded himself by open rebellion against the government which he was sworn to support. But this enquiry relates exclusively to the administration of the government, and has not the remotest relevancy to the creed question; the Reviewer must be in mid-night darkness if he cannot see it.

There has been light skirmishing enough upon this subject.--If Mr. Duncan, Mr. Campbell, or their Reviewer, (or either of them) should incline to meet the great question, *fairly* in reference to the principle of having a creed, not in regard to the contents of any particular creed, nor in regard to church administration, &c. for these are different subjects; if they will meet the single question above stated, their errors shall be made apparent, even to the most ordinary capacity.

If they are sincere in their opposition to the principle of having a creed, they are in favour of uniting all societies on earth, called *christian*, into one, notwithstanding their various and conflicting views, in regard to *what* the Scriptures teach—or their scheme is grossly absurd. They can as easily form a shadow without a substance; a valley without hills; as two societies without a *creed, either writ'en or unwritten*. There cannot be two religious societies without distinctive marks; there must be a discriminating feature at least, or they are not two, they are one; there cannot be a distinction where there is no difference—and this difference, whatever it may be, is the essence and substance of a creed.

The anti-creed scheme is consolidating in its nature. In any other sense, it is nonsense. When its advocates shall have proved that the two hundred sects are now in circumstances to be amalgamated and to walk together in union and communion in one society, the first obstacle will be removed; till this be done, we must consider them employed very honorably, and doubtless, very profitably too, in beating the wind. Although Mr. D. has amused his readers with a legion of melodious trifles against confessions, he is not to be identified with the anti-creed phalanx. He will not advocate universal consolidation. And every other plan is based upon the creed principle. If Mr. D. is really opposed to this principle, we have yet to learn it. He would willingly arouse and array the "*odium theologium*" against existing orders and standards to prepare the way for another standard—he would put down the Westminster to make room for the Baltimore creed—or to prepare a place for a Dictator.

But will he [or his Reviewer] welcome to their communion and to their pulpit, all now called *christia.?* Will no question be asked them about their understanding of the Scriptures! or in regard to what they believe the Bible to teach! Is it immaterial with Mr. Duncan, whether men interpret the Bible with Arius or Arminus, Pelagius or Socinus! If it be not he should cease to write against creeds.—But will our Reviewer hold on his way! Let him not desist—*Timan mamordit*—may he grow and thrive. ALEPH.

KENTUCKY LEGISLATURE.

A session of seven weeks and four days has terminated. It was late on Thursday evening, when the business being closed, the Speaker of the house delivered an impressive valedictory, and that branch, as well as the Senate, adjourned sine die.

At the heel of the session, as usually happens, a great number of acts passed, but not many of them are of much importance. One hundred and forty six new laws have been made. Those which are general in their character, and important in their consequences, are 1. The act concerning the Court of Appeals; 2. the act concerning writs of error and appeals, and for other purposes; 3. the act to provide for rebuilding the capitol, and for other purposes; 4. the act to amend the law requiring property taken under execution to sell for three fourth of its value; 5. the act to revive the *ca. sa.* on judgments in actions of tort; 6. an act to render certain offices incompatible; 7. an act further to regulate the sale of lands west of the Tennessee river; 8. an act to amend the law concerning the action of detinue; 9. an act to amend the penal laws: 10. an act regulating injunctions and other restraining orders in chancery suits, and for other purposes; 11. an act to amend the law regulating proceedings by petition and summons; 12. an act concerning executions from the Court of Appeals, and for other purposes; and—13, an act to amend the law in relation to absent defendants.—*Commentator.*

NATIONAL LEGISLATURE.

The venerable Senator from North-Carolina, NATHANIEL MACON, was elected President of the Senate, pro tempore, in the absence of the Vice President of the United States:—having received 24 votes out of 46.

MR. WEBSTER, introduced into the House of Representatives a bill for the establishment of an uniform System of Bankruptcy, on principles corresponding with those of the bill on the same subject introduced into the Senate.—There is every reason to believe that this question will soon engage the serious attention of both Houses of Congress, and that it will be solemnly decided at this Session.

A resolution was offered in the House by Mr. Livingston, of Lou. that the Committee of Ways and Means be instructed to prepare and bring in a bill making an appropriation of $50,000, to be expended under the direction of the President, in the purchase and transportation of provisions for the suffering inhabitants of Greece. Laid on the table and ordered to be printed.

The engrossed bill to authorize the importation of brandy in casks of a capacity not less than fifteen gallons, and the exportation thereof with benefit of draw back, passed in the House, 106 to 67. This will operate in favor of the commercial part of the community and against the home distillers.

In Senate, Mr. Johnson of Kentucky, from the Select Committee upon the bill to abolish imprisonment for debt, reported the bill and a great number of amendments, mostly verbal, but including two or three new sections. This was to be considered last Wednesday.

In the House, on Saturday last, Mr. Weems of Maryland offered a resolution for appointing a special committee to inquire into the expediency of appropriating money for the transportation of free negroes disposed to go to Liberia. The consideration of the subject was deferred to another opportunity.—*N. Y. Obs.*

INDIAN WAR.

Despatches have been received by express at Washington city, from the Governor of Florida, giving an account of wanton murders by the Indians. One man and four children of Mr. Carr's family, and a black man, had been burnt in Mr. Carr's house. Two men had also been killed of the name of Paris. These murders, which have before reached us from many quarters, appear to be the principal outrages that have been committed, and they are said to have been done by a party of the Mickssuky tribe, who muster about 200 warriors, and the discontented Creeks who have lately lost their lands. A large body of soldiers had been despatched in pursuit of the hostile Indians, and many of them had been captured. The Indians complain of the non fulfilment of the Treaty of Camp Moultrie. From the St. Augustine papers, it appears that five Indians have been killed in Georgia, and three near the Sawanee. Gen. Call and Col. Gadsden have been in pursuit of the murderers, but had not met with them. A letter to Major Pierce from a party in pursuit mentions that there does not appear to be a general hostility on the part of the Indians. The whole number of Indians taken amounted to 43, and on the 6th of December they were ordered to their limits. *Ib.*

From the National Intelligencer, Extra.

WAR IN EUROPE!

The arrival at New-York, of the Florida packet ship, in the remarkable passage, at this season of the year, of 26 days from Liverpool, brings papers from London to the evening of the 14th December, inclusive, which furnish the important intelligence that Portugal, having been invaded by Spain, had called upon the British Government, in conformity with its treaties of alliance, for aid; and that the latter forthwith, and without delay, answered the call. It is a remarkable circumstance, as stated in the Times, that, out of three hundred and more members assembled, not more than *four voices* objected to the address re-echoing the Message of the King.

It is not to be disguised that this step in Europe is of the greatest moment to us: and every eye in this country will at once be turned towards Cuba, the only possession of Spain that can alone compensate Great Britain for the expenses and evils of a war with that power—a jewel alike rich and undefended. Mr. Canning takes, it will be observed, the distinction, and insists upon it that this is a war, not against Spain, but in defence of Portugal—not of aggression, but of repression; and if that ground be adhered to, it would exclude the idea of conquest. But the temptation is great—the facility is great—the prize invaluable—On the other hand, France and the United States, will not, cannot, acquiesce in the Island of Cuba's passing under British dominion; and an attempt, therefore, to wrest that island from Spain, unless under the most positive and substantial pledges that its independence, under the guaranty of all the three nations, shall be the consequence, will lead most certainly to universal war.

It is proper, however, to say, that, according to the London papers of different politics, it was not anticipated that the war would involve other Powers, or be of long duration. The Times says:

"A presentiment appears to exist throughout London, that the contest will be brought to a speedy ending, by the submission of Ferdinand and his Camarilla to whatever terms may have been proposed to him by England, France, and Portugal, united."

Parliament adjourned on the 15th December, to the 8th February. The unanimity with which the Ministers' conduct was echoed, will give great effect to their exertions.

LONDON, *Dec* 12.

The utmost activity prevails in every department of Government, connected with the immediate embarkation of troops for Portugal.

The amount of force which will be despatched in the first instance, and upon the emergency of the occasion, is 5,000.

Dec. 14.

Departure of the Guards for Portugal.—Yesterday morning, the left wing of the second battalion of his Majesty's 3d Regiment of Foot Guards left London for Portsmouth, to embark thence for Portugal.

At 7 o'clock, 12 wagons, with the Regimental Baggage, started for Portsmouth.

The first Battalion of the Duke of York's Regiment (the 1st Foot Guards) are ordered to leave Portman Barracks to-morrow at 10 o'clock. There is a General Order given for the Cavalry at Kingsbridge to hold themselves in readiness. It is said that two detachments of the Royal Horse Guards (Blue) will be sent off in the course of this week.

MARRIED.

On Thursday the 25th inst. at Nicholasville, by the Rev. Sam'l Steele, Mr. JAMES W. KEITH, of Winchester, Ky. to Miss JULIA M. WASHBURN, of Connecticut.

On Wednesday the 24th inst. by the Rev. N. H. Hall, Mr JOHN HENDERSON BELL, to Miss ELIZABETH ANN, daughter of Maj. John M'Dowell, all of this county.

On the same evening, Mr. ANDREW M'CLURE, merchant, of Lexington, to Miss RACHAEL, daughter of Mr. John Barton, of this county.

From the Connecticut Observer.

THE PILGRIM.

My yoke is easy and my burden light.

We often hear it said, that religion is intended to make us happier, as well as better; that while it prepares us for an eternity in heaven, it also fits us for true enjoyment on earth. Sentiments like this are often uttered from the pulpit when the preacher proclaims the glad tidings of salvation and calls men to repentance; and considerations like this are often urged by christian friends when they would persuade a beloved companion to turn unto the Lord. Those holy men, who though dead yet speak to us from the pages of the sacred volume, and from the uninspired biographies of later days, all reiterate the assertion that religion alone can give true happiness to the immortal mind; and God himself, in his holy word has confirmed their testimony, saying, The ways of wisdom are pleasantness and all her paths are peace. Neither is this union between piety and happiness a mere arbitrary connexion, which has been formed without reason, and may be severed by accident; for it is founded on the nature of things, and must continue to exist, until the constitution of man and the objects around him are radically changed. That love which is the essence of all true religion, is like the fountain of all real delight

Still if we go about to examine with the test of scripture those few and occasional gleams of happiness, that shoot through the darkness of sin and suffering which broods over our earth, we shall find very little that has its origin in truly pious feeling. Go to one christian who has suffered ambition to usurp the empire of his soul; you may find his bosom swelling with the aspirations of hope, or you may see him flushed with anticipated victory, or rejoicing in the fruition of his schemes, but the obscure and noiseless retreats of religion have no charms for him. Go to another who has made gold his idol, and has become infatuated in the pursuit, you may find him eager and active among the throngs of business, and the house of his merchandize, or you may mark the smile with which he counts his gains and riots in his wealth; but bring him to the house of prayer, and languor steals at once over his frame; tell him of new plans to promote the religion of Christ, and your words fall upon ears that are closed. Go to another whose heart can find its satisfaction in objects that are less fatal to the moral feelings, whose countenance is often lighted up with the smile of gayety, and who enters with high relish into the pleasures of society; but propose to him to enter into communion with his God, and he scarcely understands your meaning; urge him to live soberly and godly in the world, and you present to him only images of gloom. In short, go about to the greater part of the ordinary christians who fill our churches, you find them like the veriest votaries of the world, taking their meagre draught of this world's pleasure, and turning their backs on the richer streams of christian delight. Religion they rather endure than love, turn to it as a forlore hope, than lean upon it as their habitual support, and clothe it with associations of gloom and terror, rather than with the bright promises of hope and joy. Indeed the impenitent sinner, whom we are urging by considerations of happiness to attend to the things that pertain to his everlasting peace, might point us with a sneer to his neighbours, and ask for some proof of the reality of this boasted happiness.

It becomes then an object of serious and interesting inquiry to discover why it is, that religion in so many instances, fails to produce that effect, which the word of God and the deductions of reason unanimously ascribe to its influence. And one great cause, I doubt not, is found in the fact, that so few have that entire consecration of soul and singleness of purpose, in the service of God, which his law requires and to which the promises are made. Our Saviour indeed promised to his disciples who had left houses and lands, father and mother, wife and children for his sake and the gospel's that they should receive an hundred fold more in this present life, and in the world to come life everlasting; but it is worthy of observation that the promise is given to those, and to those only who had *left all* and followed him. If therefore you have never yet, with entire devotion, consecrated yourself to God, you have no right to complain, if you do not obtain what He has never promised to bestow. Happiness is the reward reserved for the pious soul, and will never be granted to any one who does not comply with the conditions of the gift.

Moreover, without a miracle, religious enjoyment could not be conferred on one who does not submit himself wholly to God. For if with low and sordid selfishness, we are wishing to secure the advantages of religion, while at the same time we are indulging our fondness for worldly gratification, we betray either an utter ignorance of religious truth, or a wilful disregard of christian obligation, which are alike incompatible with the pleasures of religion This state of divided affection between God and mammon, will give rise to a conflict, whose agitation will effectually destroy that tranquility which constitutes one chief ingredient in the pious pleasure of the christian.

The cause of this effect into which we are inquiring, may be further imputed to some mistake respecting the appropriate sources, whence religious enjoyment derives its origin. Speak to most persons of *pleasure*, and their minds are instantly filled with associations of worldly or selfish gratification, with pageants of earthly grandeur, or the applauses of human renown, with the hopes of intellectual greatness, or the delight of sensual indulgence, with scenes of mirth and gayety, or with the hurry and emulation of active life. Tell them further that religion is intended to increase the happiness of life, and they begin instantly to imagine that it will throw new charms around their former pleasures, and give new keenness of relish to their taste of former enjoyments. But such is not the fact. Religion is jealous of her authority, and can suffer no rivals in our affections. She therefore often commences her reign in our hearts by turning our former enjoyments into wormwood and gall, and entirely dispossesses our former idols, before she will deign to come into their place She then requires us to find our happiness in promoting the welfare of others, and in advancing the glory of God; in contemplating the truths of the Bible, and in the services of devotion; in the exercise of holy affections, and in the practical exhibition of benevolence; in the hopes of the gospel and in conformity to Christ. Just so far as feelings and objects like these predominate in our hearts, and mingle with our daily lives, so far will true christian enjoyment put the purest gladness into our souls. And it is no less idle to complain that we do not find this happiness when we are not seeking it in that way and from those objects where alone it is to be found, than it would be to murmur against the dispensations of Providence, because He will not *force* us to do that which we are able but unwilling to do ourselves.

But alas, religion in most minds, is rather a source of terror and discomfort, than of consolation and hope. They have just enough religion to disquiet them in their sins, and to throw a shade of gloom around their prospects for eternity, but not enough to induce them to forsake all, to follow Christ, and thus receive the rewards which He has promised to all his faithful followers

"MY PARISH IS FEEBLE."

In many places, says an agent for the American Tract Society, where the minister feared to have the subject brought before his people, lest, on account of the numerous calls, they should think him unreasonable, the people have been found exceedingly active. One instance I cannot forbear to mention. I called, one Saturday, upon a Baptist Minister, who doubted, at first, whether any thing could be accomplished among his people. "My parish," said he, "is feeble; and last year, through the Baptist convention of this State, I received a parcel of Tracts from your Society for gratuitous distribution." At length, however, I obtained his consent to address his people on Sabbath evening, in a small log school-house, where a meeting had been previously appointed. When I arrived at the school-house, it was full to overflowing; and many were standing at the door and windows. A more attentive assembly I have rarely addressed, and the interest they manifested in the Tract cause was truly gratifying. On asking one man if he wished to do any thing for the object, "Yes," said he, "I will give a dollar, for I have often heard of the Tracts, but I never saw one in my life, and now I intend to have some." A subscription was immediately commenced, and, by the exertion of the minister and others, in that and other parts of his parish, 48 dollars were soon collected and forwarded.

NEW METHOD OF COLLECTING SABBATH SCHOLARS.

[From an Account of a Sabbath School in Exeter, N. H.]

On the following Sabbath, I went into the School, gathered the Scholars around me, and after being enabled to fasten their attention by a familiar address, I requested them to unite their exertions in assisting to increase the school. The means which they must employ to accomplish the object were minutely pointed out, and illustrated. They were urged to engage in the work by every motive which the occasion suggested. A "reward book" and a printed certificate, signed by the superintendants, stating the number of scholars added to the school by their influence, were promised to every child, whose exertions should prove successful. On the next Sabbath, forty six new scholars were introduced by the children themselves. On the second succeeding Sabbath, fifty six more were presented and recorded on the catalogue of the school. In this way the number of regular scholars was rapidly raised from about 120, to not less than 270; and with the exception of a few occasionally collected by the teachers, this increase was effected entirely by the instrumentality of young children.

From the Boston Christian Watchman.

BIBLE SOCIETIES.

Eager Demand for Van Ess's German Testament.

A gentleman at Kisselstadt thus addresses Professor Van Ess—

Permit me to return you my sincere thanks for your last sending of 343 New Testaments. Would it were in my power to express to you the anxiety and the lively joy which are manifested, when, after my stock of Testaments is exhausted, a new supply makes it appearance here!

Very recently, several Clergymen, from Bavaria, called on me, apparently with a view to convince themselves that your New Testament was really authorized: their joy was not little, on finding that it was so; and, on my part, I took care to put into their hands your pamphlet. Since then, not a week passes without several persons applying to me for New Testaments, who always produce authenticated Certificates from the aforesaid Clergymen.

A few days ago, several bargemen visited me, to whom I had given a copy of the New Testament last year: they could not sufficiently testify their delight at the perusal of the interesting "Bible Book," as they termed it; assuring me at the same time, that, by lending it about in the place where they principally resided, a general desire had been created to obtain it. One of these bargemen actually returned hither from Frankfort, where his barge was waiting to be loaded, a distance of nearly 15 English miles, for no other purpose than to get a copy of your Testament; having obtained a sight of one on the voyage to Frankfort, and knowing no other means of realizing his wish than by applying to me.

Urged by a similar wish, a person in affluent circumstances came to me from a distance of 16 hour's walk, and requested me to sell him a copy of your New Testament. Being somewhat curious to know what led him to apply to me. I questioned him on the subject; and learnt, that having accidentally seen a New Testament in the hands of a private soldier to whom I had given it, he had attempted to persuade him to sell it: not succeeding, and finding that I had originally furnished the book to the soldier, he was determined to apply at the fountain head, and undertook the journey accordingly.

Travelling Mechanics benefitted by the Scriptures.

The following passage occurs in the Ninth Report of the Bible Society at Frankfort-on-the Maine.

Of the benefits produced by the distribution of New Testaments among Travelling Mechanics, we have received many encouraging testimonies from Clergymen and others residing at some distance from us, whom we have occasionally supplied with copies at their request. A Gentleman, who is at present a Member of our Committee, had such a favourable opportunity one day afforded him, during a short walk round the town of convincing himself of the good produced by our Institution among these poor people, that he willingly accepted the invitation, shortly after given him, of assisting in the same benevolent work, by becoming a Member of the Committee; during his short excursion, he happened to meet a poor wandering mechanic, who, with his bundle at his back, walked at a slow pace, seemingly overwhelmed with fatigue, and at the same time lost in thought: he accosted him by inquiring how things went: the other answered—

Not very well. I have been travelling a long time, without being able to meet with any employment. I was equally unsuccessful at Frankfort; and had nearly given way to despair, when this book was put into my hands (at the same time pulling a New Testament out of his pocket.) Since I have begun reading it, I have gained fresh courage; so that I can now continue my weary pilgrimage with fresh hope, and a confidence that God will not forsake me.

A gentleman writes from Constantinople—

I believe I had the pleasure to inform you in my letter from Thessalonica how gladly the word of God was received in that town; and before I quitted the place, I not only witnessed the fervency with which it was demanded, but also had the joy to behold some good effects which the distribution of it had already produced in that place. I took with me about 500 volumes of the Sacred Scriptures in Greek and Hebrew, a considerable number, as I supposed, before reaching that country. During my stay at Thessalonica, I distributed about 200 volumes, of which 50 were Hebrew Prophets and New Testaments; besides which, I sent copies to several places in the environs. I was, in short, obliged to quit that that town, not to be tempted to give all my books, which I preserved for other places I had to visit; and whilst mounting my horse to depart several persons presented themselves before me, requesting New Testaments. I consoled them by promising them speedily to supply them with the Sacred Volume.

THE OMNIPOTENCE OF TRUTH.

Why is it that so many finely written discourses are heard with so little good effect? Not because they are not orthodox, but because they do not exhibit the Gospel simply. The two edged sword of truth is gilt and burnished till it glances off the minds of the hearers. The preacher wants not learning or talents, but he wants simplicity of aim. "How shall I use great plainness of speech, and at the same time preach a fine discourse? How shall I exhibit the Gospel in its simplicity, and yet throw over it the brilliant colouring of my own imagination?" Now, so long as his mind is thus directed to different ends, it cannot be expected that he will produce any better effect than to amuse and dazzle his hearers. He has spent his strength and care upon the eloquence of words, and thus has lost the eloquence of thought. He has, it is true, produced what the world is pleased to call, by a kind of solecism, 'a fine discourse.' He is heard with applause. 'What beautiful images! What live descriptions! What ingenious analogies!' But who smites his breast? Who is pricked in his heart? Indeed, eloquence and oratory are captivating words. But they are poor inspirers of the preacher's pen—as unpropitious to his aspirations as orator, as to the best performance of his duty as a Christian minister. Full of the idea of eloquence and popularity, he may spread a flowery elegance over his compositions; he may work up his mind into an artificial fervour, and abound in tropes and figures, in interjections and apostrophes; but eloquence does not consist in these. These are the wind; but not the rain. And as to any great moral good he will effect, it may be said of him as Petrarch says of certain authors: "We may infect or effect, but can we refresh? can we inform? can we lighten the heavy burden of the mind? subdue the stubborn will? If we can, we write gloriously! otherwise, it may be said with Cicero, dried puddles, and no fountains spring from their pens." In fine, the preacher can never be truly eloquent till the desire itself of being eloquent shall cease to disturb his mind; and then, when he gives himself up to his subject, and his theme becomes eloquent with him, will he become eloquent with his theme.

It may be a question worthy of the serious consideration of the Christian minister, whether his own carefulness for the embellishment of his discourses may not have been chiefly instrumental in nursing that spirit of criticism among his hearers, which he so often has occasion to regret. If he has preached the Gospel faithfully and simply, commending himself to every man's conscience in the sight of God, preaching not himself, but Christ Jesus the Lord, will his hearers be apt to make his performance a subject of idle parlour conversation, treating his heavenly theme as they do the weather or the passing news? But if he has prepared his discourse with reference to his hearer's taste, or in deference to it, what at the best should he expect but that he would only be admired? "They hear him as an orator, not as a messenger of God; and they go away from his ministration, not impressed, but pleased; not to pray and humble themselves before God, but to talk about the preacher and his performances." "It is the mark of a truly good preacher," says the French writer already mentioned, "that the hearer does not think of him at all: that is, does not consider whether he speaks well, has talents, learning, or gracefulness; but is entirely engrossed by the subject of the discourse and the impression it makes on his heart; so that if he thinks of the preacher at all, and praises him, it is only upon reflection afterward." It is said of Massillon, that "nobody after hearing him, stopped to praise or criticise his sermons. Each auditor retired in a pensive silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow which the Christian orator had fastened in his heart."—*Christian Spec.*

LUTHER.

In the year 1536 Luther heard the celebrated Bucer preach at Wittemberg, and after the public religious service, invited him to supper. After commending the sermon, Luther observed that he could preach better than Bucer. Bucer courteously assented; saying, by universal consent that praise belonged to Luther. Luther, then speaking seriously, replied, "do not think that I am vainly boasting; I am conscious of my own slender stores; nor could I preach so ingenious and learned a sermon as you have done to-day; but my practice is this; when I ascend the pulpit, I consider what is the character of my hearers, most of whom are rude and uninstructed people, almost Goths and Vandals, and I preach to them what I think they can understand; but you rise aloft, and soar into the clouds; so that your sermons suit the learned, but are unintelligible to our plain people. I endeavour to copy the mother, who thinks her child better fed with the simple milk of the breast, than with the most costly confections."

POETRY.

THE HOUR OF PRAYER.

BY MRS. HEMANS.

Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve
Call'd thy harvest-work to leave;—
Pray!—Ere yet the dark hours be,
Lift the heart and bend the knee.

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea,
Lift the heart and bend the knee.

Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie!
Heaven's first star alike ye see—
Lift the heart and bend the knee!

MEMOIR

OF THE LIFE OF

MISS CAROLINE E. SMELT.

[*Continued.*]

At the close of the thirteenth year Caroline had attained the stature of a woman. Being tall and slender, her close application to study, and the death of her little sister, occasioned her health (which had always before been good) to become rather delicate. A journey was advised; and accordingly, in the spring of 1814, she set out, accompanied by her mother, on a journey to New-York, to visit a number of beloved relations who resided in that city. On this journey she was also accompanied by her Cousin Cornelia Walker, who had been as a companion and a sister to her from early childhood. A detail of the incidents which occured during that journey will not be attempted.

They travelled by land; and before they had proceeded three hundred miles Mrs. Smelt had the happiness to see her daughter's health improving daily. On their way they stopped and spent a sabbath in a small town. They attended public worship both in the morning and afternoon. It was announced that there would be preaching again by candlelight. The young ladies intimated, that as they should have to renew their journey early next morning, they would rather go to bed than go to church that night. Mrs. Smelt observed, that *she would go to church*, and was sorry to find that *they* had no disposition to accompany her. This *gentle rebuke* was sufficient; they both got ready, and went with her. They were all much delighted with the preacher, and with the subject and matter of his discourse, as well as his manner. He was solemn and impressive; the congregation large and very attentive; the singing unusually melodious. On their return to their place of lodging Miss Walker observed to Caroline that she had never heard a better sermon in her life. Caroline replied, "I think it was an excellent one, and I am now very glad that we went. I do think if the preacher had continued a little longer, I might have *gotten religion;* for I never experienced such feelings in my life before. O cousin! did you ever hear such singing? I should like to know the hymn, that I might commit it to memory." She referred to the exercises of that evening on her death bed; and said, that she had never lost their impression.

They spent some time, for the purpose of rest, in all the principal towns and cities which lay on their way to New York; but made a considerable stay near Richmond, in Virginia, as they had relations in its neighbourhood. The young ladies were delighted with all they saw. Every city opened upon their youthful vision, like a new world; Caroline's health still improving, and her mind expanding more and more.

When they reached New-York it was about the last of May. Her friends there considered Caroline's health still rather delicate; but her mother regarded it as sufficiently restored to qualify her for resuming her studies. Accordingly, as soon as soon as she was perfectly rested, after the fatigue of the journey, Mrs. Smelt placed her at an excellent school, designing to leave her there a year or two, if she could receive greater advantages as to education, in that city, than she could at home. To this scheme Caroline could not willingly assent; and offered such reasons for her opposition as determined her mother to bring her home with her.

Having spent eight months in travelling and visiting their friends, they returned home by the same route by which they had gone: after which Caroline resumed her studies, partly under private instructors. At this period she manifested an increasing ambition to acquire literary knowledge, which her mother feared would occupy her whole attention, to the exclusion of every other consideration. Mrs. Smelt frequently admonished her, at least to equalise her attention, and not devote the whole of her time to that, which, however laudable in itself, she was carrying to an extreme. To this Caroline would reply, that she was desirous of obtaining all the useful knowledge she could; that she wished to meet the expectations of her friends, and to lay up for herself a plentiful store of information while she was young and unincumbered with cares or pleasures. She has since confessed, that the thirst for human knowledge had excited in her mind so much *ambition* to be considered *learned*, and to be distinguished for her intellectual attainments, that she frequently feared her desires to be a Christian were suffering considerable abatement; that her judgment was not sufficiently matured to enable her rightly to divide her time; that she stood in great need of the admonitory cautions which she used to receive from her mother, as they generally tended to humble her aspiring notions, and bring her to serious reflections. She, at the same time, observed that she could with great truth declare that she had never felt the least tincture of *vanity* in her nature, except what arose from the compliments which her friends had paid to her understanding. "But," said she, "the goodness of Providence soon quelled this foolish spirit, by showing me that to whom much is given, of the same much will be required." And resuming the conversation at another time, she said, "My beloved mother, how thankful do I feel that I was brought, through grace, to see there was time for all things; that the improvement of my youthful mind need not exclude piety, but that both could sweetly harmonise; and every talent intrusted to my care, when properly exercised, might redound to the glory of God. Instead of being vain, I now feel a double weight of responsibility; but I desire that my friends may never compliment me again; it may prove unprofitable. I would thank them much more, if they would kindly tell me my faults. I fondly hope my vanity and foolish ambition were buried at the same time; and that too, before any, but a mother's eye, had discerned them; but I wish to avoid every thing that might rouse their ashes."

Thus employed, in pursuing such an education as became her birth, her fortune, and future prospects in life, she continued to delight her parents, and increase the number of her friends, by exhibiting every virtue, and performing every filial duty which the fond solicitude of parental affection could desire or expect from a daughter of her age, until she had completed her fifteenth year. [*To be continued.*]

ON THE CHOICE OF A PHYSICIAN.

In the first place, he should possess a good understanding. Weak men, with plausible manners and superficial attainments make very good quacks, and often become sufficiently current and popular to acquire business and money,—but they can never become able physicians.

The young physician must labour long and diligently, and under the direction of the best guides, before he can be safely trusted to enter alone on the duties of his profession.

Select a man of principle.

Every physician carries about with him a moral or an immoral atmosphere and influence, as some recent events sufficiently imply, if the fact had not been demonstrated a thousand times before.

He should be a man not given to flattery.

He should be upright and independent.

He should be a man of temperate habits. The physician is like "the officer of the day" in a military encampment; always liable to be hastily called on when any difficulty or accident occurs, and likely to need the full exercise of all his faculties and resources, natural and acquired. There must be no compromise in this matter; however painful it may be to give up a friend and former benefactor—it must be done; it is one mode of checking intemperance, that black cloud which hangs over our otherwise bright and happy land. It is better that one guilty should suffer, than that fifty innocent should be exposed to ruin.—*Bos. Med Int.*

EVANGELICAL LUTHERAN CHURCH.—At the last meeting of the Synod and Ministerium of the Evangelical Lutheran Church in the State of New-York, and adjacent parts, held at *Cobleskill*, 14 ministers, 6 candidates, and 16 lay delegates were present. In 18 congregations from which reports were received, the aggregate parochial returns for the last Synodical year, were as follows: baptisms 863, confirmations 107, communicants 2,352, deaths 109. The Hartwick Seminary, under the care of Rev. Dr. Hazellus, is represented to be in a prosperous condition. Provision has recently been made by the Trustees for the support of an Assistant Teacher, to instruct in the departments of Chemistry and Natural History. *N. Y Obs. & Chron.*

GREECE.—Mr. Eynard's correspondent at Corfu, writes, Nov 3d that the money and provisions he had sent out had safely arrived. A part of the money has been applied to ranson 200 Greek slaves. They will furnish the Greeks means of subsistence for two months. If the government succeed in placing Rumelia on a respectable footing, Albania will be safe, and the affairs of the Morea, will be easily arranged. Ibrahim's troops suffer severely from want of provisions.

The London Times of Nov. 28th, says, on the authority of a letter from Paris, that despatches were sent, the Tuesday previous, to Mr. Stratford Canning, giving intelligence that England, Russia, France, Austria, and Prussia, had determined to close the war in Greece; and that if necessary, their ships in the Archipelago would prevent any debarcation of men or provisions in the Morea, either from the Turks or Egyptians. A Paris paper says such rumours have been circulated for some days. *Ib.*